



ARTICLES

DEVIſED BY THE

KINGES HYGHNES MA

iestie to stablyſhe chriſten qui-
etnes and vnitie amonge

vs, and to aboyde con-
tentious opiniōs,

which articles

be also ap-

pro-

ued by concente and dcterini-
nation of the hole clergy
of this realme.

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THE PREFACE
 HENRY THE EYGHTE BY THE
 grace of god, kynge of Englande and of France,
 defensor of the fayth, lord of Irelande, and in
 perthe supreme heed of the churche of En-
 glande, to all and synguler our mooste
 louynge, faythefull, and obedi-
 ent subiectes gretynge.



MONGES OTHER
 cures apperteininge vnto this our
 princelye office, wherunto it hath
 pleased almyghty god of his infy-
 nite mercy and goodnesse to calle
 vs, we haue alwayes esteemed and
 thought, lyke as we also yet esteeme and thynke,
 that it mooste chiefly belongeth vnto our sayde
 charge, diligently to forsee & cause, that not onely
 the most holy word & comandmentis of god shuld
 most syncerely be beleued, and mooste reuerently be
 obserued and kepte of our subiectes, but also that
 vnitie and concorde in opinions, namely in suche
 thynges as dothe concerne our relygion, may in-
 crease and go forthwarde, and all occasion of dis-
 sent and disorde touchynge the same, be repessed
 and vtterly extinguyshed.

For the whiche cause we beyng of late to our
 greatte regrete, credibly aduertised of suche dy-
 uersitie in opinions, as haue growen and spron-
 gen in this our realme, as well concernynge cer-
 tayne articles necessary to our saluation, as also

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tou-

T H E P R E F A C E

touchynge certayne other honest and commendable ceremonies, rites, and vsages nowe of longe tyme vsed & accustomed in our churches, for conseruation of an honest policie and decet and semely order to be had therein, myndynge to haue that vnitie & agreement establyshed through our sayde churche concernynge the pzemysles, and beyng very desyrous to eschewe not onely the daungers of soules, but also the outwarde vniquietnesse, whiche by occasion of the sayde diuersitie in opinions (if remedy were not prouyded) myght perchance haue ensued, haue not onely in our owne person at many tymes taken great peyne, studye, labours, and trauayles, but also haue caused our byshoppes, and other the moste discrete and bestelerned men of our clergye of this our hole realme, to be assembled in our conuocation for the full debatement and quiete determynation of the same. Where after longe and mature delyberation, and disputations had of and vppon the pzemysles, finally they haue concluded and agreed vppon the moste speciall poyntes and articles, as well suche as be commaunded of god, and are necessarye to our saluation, as also dyuers other maters touchynge the honeste ceremonies and good and politique orders, as is aforesayde. Whiche their determynation, debatement, and agreement, for so moche as we thynke to haue proceded of a good ryghte and trewe iudgemente, and to be agreable to the lawes and ordynaunces of god, and moche

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profitable for the establisshement of that charitable concord and vnite in our churche of England, whiche we mooste desyre, we haue caused the same to be publyshed, wyllynge, requiringe, and commaundynge you, to accepte repyte and take them accordyngely. And further we mooste hartilye desyre & pray almighty god, that it may please hym, so to illumyne your hartes, that you and euery of you may haue no lesse desyre, zeale, and loue to the sayde vnite and concord, in redynge, diuulgyng, and folowynge the same, than we haue had, and haue in causynge theym to be thus deuysed, sette forth, and publyshed.

¶ And for bycause we wolde the sayde articles, and euery of them, shuld be taken and vnderstanden of you after such sorte, order, & degree, as apperteyneth accordyngely, we haue caused by the lyke assent and agreement of our sayde byshoppes and other lerned men, the sayde articles to be dyuyded into two sortes, wherof the one parte conteyneth such as be commanded expressely by god, and be necessarye to our saluation, and the other conteyneth such thynges, as haue bene of a longe continuance for a decent order and honest polycye, prudently instituted and vled in the churches of our realme, and be for that same pourpose and ende to be obserued and kepte accordyngely: all though they be not expressely commanded of god, nor necessary to our saluation. Wherfore we woll and require you, to accepte the same, after suche

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sorte

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Sozte as we haue here prescribed theym vnto you,
and to conforme your selves obedientely vnto the
same. wherby you shall not onely attayne that
mooste charitable vnytie and lounge conorde,
wherof shall ensewe your incomparable commo-
ditie, profite, and lucre, as well spirituall as other,
but also you shall not a lytel encourage vs to take
further trauayles, peynes, and labours for your
commodities in all suche other matters as
in tyme to come may happen to occurre,
and as it shall be mooste to the ho-
nour of god, the profyte
tranquilitie and quiet-
nes of all you our
most lounge
subiectes.



THE PRINCIPALL

ARTICLES CON-

CERNYNCE OVR

FAYTHE.



YRET AS TOV-

ching the chiefe and principall articles of our fayth, sythe it is thus agreed, as hereafter foloweth, by the holle clergy of this our realme, We wyll that all byshoppes and

pzeachers shall instructe and teache our people, by vs commytted to their spirituall charge, that they oughte and muste mooste constantly beleue and defende all those thynge to be trewe, whiche be comprehended in the hole bodye and canon of the Wyble, and also in the thre credes or symboles, whereof one was made by the apostels, and is the common crede, whiche euery man vseth: The seconde was made by the holy counsaile of Nice, and is sayde daylye in the masse: and the thyrde was made by Athanasius, and is comprehended in the psalme, Quicunq; vult. And that they oughte and muste take, and interprete all the same thynge accor dyng to the selfe same sentence and interpretation, whiche the wordes of the selfe same Credes or Symboles do purporte, and the holy approued doctours of the churche do intreate and defende the same.

Item

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ITEM, that they ought and must repute holde and take all the same thynges for the mooste holy, mooste sure, and most certayn, and infalliable wordes of god, and suche as neyther ought ne can be altered or conuelled, by any contrary opinion or auctoritie.

ITEM that they ought and must beleue repute and take, all the articles of our faythe, conteyned in the sayde credes, to be so necessary to be beleued for mannes saluation, that who soo euer beyng taught, wyll not beleue them as is aforesayde, or wyll obstinately affirme the contrary of them: he or they canne not be the verye membris of Christe, and his espouse the churche, but be very infidels, or heretiques, and membris of the dyuelle, with whome they shal perpetually be damned.

ITEM that they ought and muste mooste reuerently and religioufely obserue and kepe the selfe same wordes, accordyng to the verye same forme and maner of speakyng, as the articles of our faythe be all redye conceyued and expresseo in the sayde credes, withoute alteryng in any wyse or varienge from the same.

ITEM that they ought & muste vtterly refuse and condemne all those opinions contrarie to the sayd articles, whiche were of longe time paste condemned in the foure holy counsailes, that is to say in the counsaile of Nice, Constantinople, Ephesie, and Callidonence, and all other sith that tyme in any poynte consonant to the same.

The

ARTICLES THE SACRAMENT OF BAPTISME.



SECONDLY AS TO V-
chynge the holy sacrament of bap-
tysme, we wyll that all byshoppes
and preachers shall instructe and
teache our people, comynytted by
vs vnto their spirituelle charge,
that they ought and muste of necessitie beleue cer-
taynely all those thynges, whiche hath benne al-
wayes by the hole consente of the churche appro-
ued receyued and vled in the sacramente of bap-
tysme: That is to say, that the sacrament of bap-
tysme was instituted and ordeyned in the new te-
stament by our sauyour Iesu Christ, as a thyng
necessary for the atteynnyng of euerlastyng lyfe,
accoordyng to the sayenge of Christ, Nisi quis re-
natus fuerit ex aqua et spiritu sancto, non po-
test intrare in regnum celorum, that is to saye,
No man can entre into the kyngedome of heuen,
except he be bozne ageyne of water and the hooly
ghooste.

Ioan. 3.

ITEM that it is offered vnto all men, as well
infantes as suche as haue the vse of reason, that
by baptyisme they shall haue remysion of synnes,
and the grace and fauour of god, accordeyng to
the sayenge of Christe, Qui crediderit, et bap-
tismus fuerit, saluus erit, That is to saye, who soo

Mat. 16.

B

euer

ARTICLES

euere beleueth and is baptised, shalbe saued.

¶ I T E M that the promyse of grace and euerlasting lyfe (whiche promyse is adioined vnto this sacrame[n]te of baptisme) p[er]teyneth not onely vnto suche as haue the vse of reason, but also to infantes, innocentes, and chyl dren. And that they oughte therfore and must nedes be baptised. And that by the sacrament of baptysme, they doo also obteyne remys[s]ion of their synnes, the grace and fauour of god, and be made therby the verye sonnes & chyl dren of god. In so moche as infantes and chyl dren dyeng in theyr infancy, shal vndoubtedly be saued therby and els not.

¶ I T E M that infantes muste nedes be christened, by cause they be borne in original synne, whiche synne must nedes be remytted, whiche can not be done, but by the sacrament of baptisme, whereby they receyue the holy ghooste, whiche exerciseth his grace and efficacye in theym, and clenseth and purifieth them from synne, by his most secreete vertue and operation.

¶ I T E M that chyl dren or men ones baptised, can ne ought euere to be baptised agayne.

¶ I T E M that they oughte to rep[ut]e and take all the Anabaptistes, and the Pelagians opynions, contrarie to the p[re]mises, and euery other mannes opynion agreeable vnto the sayde Anabaptistes or the Pelagians opynions in this behalfe, for detestable hereses, and vtterly to be contemned.

Item

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ITEM that men or chyldren, hauyng the vse of reason, and wyllynge and desyringe to be baptised, shall by the vertue of that holy sacramente obteyne the grace and remyssion of all theyr synnes, if they shall come therunto perfettely, and truely repentance and contrite of all theyr synnes befoze committed: And also perfightly & constantly confessynge and beleuyng all the articles of our fayth, accordynge as it was mentioned in the fyrste article.

And fynally, if they shall also haue fyrme credence and truste in the promyse of god, adioyned to the sayde sacrament, That is to say, that in & by this sayd sacrament, which they shall receyue, god the father gyueth vnto theym, for his sonne Iesu Chrystes sake, remyssion of all theyr synnes, & the grace of the holpe gooste: wherby they be newly regenerated and made the very chyldren of god, accordynge to the sayenge of sayncte Iohn, and the apostle saynt Peter, Delictorum penitentiam agite, et baptizetur vnusquisq; vestrum in noie Iesu Christi, in remissionē peccatorū, et accipietis donū spūs sancti, That is to saye, do penaunce for your synnes, and be eche of you baptised in the name of Iesu Christ, and you shall opteyn remission of your synnes, and shall receyue the gyfte of the holy gooste. And accordynge also to the sayenge of saynte Paule, Non ex operibus iusticie, que fecimus nos, sed secundum suam miseri-

Mat. 3.
Luc. 3.
Acto. 2.

Tit. 3.

B.ii.

cordiam

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cordiam saluos nos fecit per lauacrum regenerationis et renouationis spiritus sancti, quem effudit in nos opulente per Iesum Christum seruatorem nostrum, ut iustificati illius gratia, hæredes efficiamur iuxta spem uite æternæ, That is to say, God hath not saued vs for the woꝝkes of iustyce, whiche we haue done, but of his mercy, by baptysme, and renouation of the holy ghooste, whom he hath poured out vpon vs moſte plentyfully for the loue of Iesu Christe our sauyour, to the entente that we beinge iustified by his grace, shulde be made the inheritours of euerlastyng lyfe accordynge to our hope.

THE SACRAMENT OF PENANCE.

THYRDLY CONCERNYNGE the sacrament of penance we wyll, that all byshoppes and pꝛeachours shall instructe and teache our people, commytted by vs vnto theyꝝ spirituall charge, that they oughte and must most constantly beleue, that that sacrament was institute of Christe in the newe testament, as a thyng so necessary for mannes saluation, that noo man, whiche after his baptysme is fallen agayne, and hath commytted deadly synne, can withoute the same be saued, oꝛ attayne euerlastyng lyfe.

Item

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ITEM that lyke as suche men, which after baptysme do falle agayne into synne, if they doo nat penauce in this lyfe, shall vndoubtedly be damned, euen so whan so euer the same men shall conuerste them selfe from their noughty lyfe, and doo suche penauce for the same, as Chyste requireth of them, they shall without doute attayne remys-sion of their synnes, and shall be saued.

ITEM, that the sacrament of perfyte penance, whiche Chyste requireth of suche maner persones, consisteth of thre partes, That is to saye, contrition, confession, and the amendeunte of the former lyfe, and a newe obedient reconciliation vnto the lawes and wyll of god, That is to saye, exteriour actes in workes of charitie, accordynge as they be commaunded of god, whiche be called in scripture, Fructus digni penitentia, the worthy frutes of penauce.

FURTHERMORE as touchinge contrition, whiche is the fyrste parte, we wyll that all byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyr spirituall charge, that the sayde contrition consisteth in two speciall parties: whiche muste alwayes be conioyned to gether, and can not be disseuered, That is to say, the penitent and contrite man must fyrste knowlege the filthines and abhomination of his owne synne (vnto whiche knowlege he is brought by helynge and consyderynge of the wyll of god, declared in his lawes) And felynge & perceyuinge

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in his owne conscience, that god is angrie, and displeased with him for the same, he must also conceive not onely greate sorowe and inward shame, that he hath soo greivously offended god, but also greate feare of goddes displeasure towarde hym, consyderynge he hath no workes or merytes of his owne, whiche he may worthly laye before god, as sufficient satisfaction for his synnes.

Whiche doone, thenne afterwarde with this feare shame and sorowe must nedes succede and be conioyned the seconde parte, that is to wytte, a certayne fayth truste and confidence of the mercy and goodnesse of god, whereby the penitente muste conceive certayne hope and faythe, that god wyl forgyue hym his synnes, and repute hym iustified, and of the nombre of his electe chyl dren, not for the worthynesse of any meryte or worke doone by the penitent, but for the onely merytes of the bloode and passion of our sauyour Jesu Christe.

ITEM that this certayne faythe and hope is gotten, and also confirmed & made more stronger by the applyenge of Christes wordes and promyses of his grace and favour, conteyned in his gospelle, and the sacramentes instituted by hym in the newe testamente. And therfore to attayne this certayne fayth, the seconde parte of penaunce is necessary, That is to saye, Confession to a priest, if it may be had. For the absolution gyuen by the priest was institute of Christe, to applye the promyses of goddis grace and favour to the penitent.

Wher-

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WHEREFORE as touching confession, we will that all byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyr spirituall charge, that they ought and muste certaynely beleue, that the wordes of absolution, pronounced by the priestle, be spoken by the auctoritie gyuen to hym by Chyste in the gospel.

ITEM that they ought and must gyue no lesse faythe and credence to the same wordes of absolution, so pronounced by the mynisters of the churche, than they wolde gyue vnto the very wordes and voyce of god hym selfe, if he shoulde speake vnto vs oute of heuen, accordyng to the sayenge of Chyste, *Quorumcumq; remiseris peccata, remittuntur eis: quorumcumq; retinueris, retenta sunt*, that is to say, whose sins so euer ye do forgyue, shal be forgyuen: whose synnes soo euer ye do reterne, shal be reterned. And agayne in another place Chyste sayth, *Qui vos audit, me audit. &c* That is to saye, who so euer hereth you, hereth me. &c.

Io. 20.

Luc. 10.

Luc. 10.

ITEM, that in no wyse they do condemne this auricular confessio, which is made vnto the ministers of the churche, but that they ought to repute the same as a very expedient and necessary meane, wherby they may requyre & aske this absolution at the priestles handes, at suche tyme as they shall fynde their consciences greued with mortal synne, and

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and haue occasion so to do: to thetente they may
therby atteyne certayne comforte and consolation
of their consciences.

CAS TO VCHYNGE the thyrd parte of
penaunce, we wyll that all byshoppes and prea-
chers, shall instructe and teache our people, com-
mytted by vs to their spirituelle charge, that all
thoughe Christ and his death be the sufficient ob-
lation, sacrifice, satisfaction, and recompence, for
the whiche god the father forgyueth and remyt-
teth to all synners not onely theyr synne, but also
eternall payne due for the same, yet all men true-
ly penitente, contrite, and confessed, must nedes
also byynge for the frutes of penance, That is
to say, prayer, fastynge, almes dedes, & must make
restitution or satisfaction in wyll and dede to their
neighbour, in suche thynges as they haue done
them wronge and iniurye in, and also must do all
other good workes of mercy and charitie, and ex-
presse their obediende wyll in the executynge and
fulfyllynge of goddes cominandement outward-
ly, whan tyme power and occasion shall be mini-
stred vnto them, or els they shall neuer be saued.

For this is the expresse precepte and commaun-
dement of god, Agite fructus dignos penitentie,
That is to say, Do you the worthy frutes of pe-
naunce. And saynt Doule saythe, Quemadmo-
dum prebuisitis membra uestra serua immu-
ditie, et iniquitati, ad aliam atq; aliam iniquita-
tem: sic et nunc prebete membra uestra serua
iustitie

Luc. 3.

Roma 8.

A R T I C L E S

iustitie ad sanctificationē. &c. that is to say, Like as in times past you haue giuen and applyed your selfe and all the membris of your body, to al filthy luynges and wyckednes, continually encreasynge the same: in lyke maner now you must gyue and apply your selfe holly to iustice, increasynge continually in puritie and clenness of lyfe. And in another place he sayth, Castigo corpus meum, et in seruitutem redigo. That is to say, I chastise and subdue my carnall bodye, and the affections of the same, and make theym obediente vnto the spirite. 1. Cor. 9.

¶ I T E M that these pceptes and woꝝkes of charitie be necessarye woꝝkes to our saluation, and god necessarily requireth, that euerye penitente man shall perfourme the same, whan so euer tyme power and occasion shall be ministred vnto hym so to do.

¶ I T E M that by penaunce and suche good woꝝkes of the same, we shall not onely obteyne everlastinge lyfe, but also we shall deserue remission or mitigation of these present peynes and afflictions in this worlde, accordynge to the sayenge of saynt Paul, Si nos ipsi iudicaremus, non iudicamur a domino, That is to say, If we wolde correct & take punishment of our selves, we shuld not be so greuously correctid of god. And zacharias the prophet sayth, Cōuertimini ad me, et ego cōuertar ad uos, That is to saye, Turne your selves vnto me, and I woll turne agayne vnto you. 1. Cor. 11.

Zach. 1.

C And

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Esai. 58.

And the prophet Esai sayth, *Frāge esurienti panē tuū, & egenos vagosq; induc in domū tuā. Cum uideris nudum, operi eum, et carnem tuam ne despexeris : tunc erumpet quasi manē lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam iustitia, tua et gloria domini colliget te: tunc inuocabis, et dominus exaudiet te, clamabis, et dicet : Ecce adsum. Tunc orietur in tenebris lux tua, et tenebrę tuę erunt sicut meridies, et requiem tibi dabit dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus, et sicut fons aquarum, cuius non deficient aquę. &c.*

That is to say, breake and deale thy breade vnto the hungry, brynge into thy house the pooze man, and suche as want harborough. Whan thou seest a naked man, giue hym clothes to couer him with: and refuse not to succour and helpe the pooze and neddy, for he is thyne owne fleshe : And if thou wolt thus do, than shall thy lyghte glysterre oute as bryght as the sonne in the mornynge, and thy helthe shall sooner arise vnto the, and thy iustyce shall go byfore thy face, and the glozy of god shall gather the vp, that thou shalt not fal: And whan soo euer thou shalte calle vpon god, god shall here the: and whan so euer thou shalte crye vnto god, god shall saye: Loo here I am redy to helpe the: than shall thy lyght ouer come all darkenesse: and thy darkenesse shall be as bryghte as the sonne at none

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noone dayes: and than god shall gyue vnto the continuall reſte, and ſhall fulfyll thy ſoule with bryghtneſſe, and ſhall delyuer thy body frome aduerſitye, and than thou ſhalte be lyke a gardeyne that moſte plentifully bryngeth forth the al kynde of frutes, and lyke the welſe ſpryng that neuer ſhall wante water. &c.

THESE thynges and ſuche other ſhoulde be continually taughte and inculked into the eares of our people, to the entente to ſtyrre and prouoke them vnto good workes, & by the ſelfe ſame good workes to exerciſe and confirme theyr faythe, and hope and loke for to receyue at goddis hande mitigation and remiſſiõ of the myſeries, calamities, and greuous puniſhmentes, which god ſendeth to men in this worlde for theyr ſynnes.

THE SACRAMENT OF THE ALTAR.



OVER THELY AS TO V-
chynge the ſacrament of the Altar
we woll, that all biſhops and pre-
chours ſhall inſtructe and teache
our people, commytted by vs vn-
to their ſpiritual charge, that they
ought and muſt conſtantly beleue, that vnder the
fozine and fygure of breade and wyne, whiche we
there preſently doo ſee and perceyue by outwarde
ſenſes, is verely, ſubſtancially, and really contey-

C.ii.

ned

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1. Cor. II

ned and comprehended, the very selfe same body and bloud of our sauyour Iesus Chyste, whiche was borne of the virgine Marye, and suffered vpon the crosse for our redemption. And that vnder the same fourme and fygure of bread and wyne the very selfe same body and bloude of Chyste is corporally, really, & in the very substance exhibited, distributed, and receyued vnto & of all theym, whiche receyue the sayde sacramente: And that therefore the sayde sacrament is to be vled with all due reuerence and honour: and that euery man ought fyrste to proue and examyne hym selfe, and religiously to try and serche his owne conscience, before he shall receyue the same, accordynge to the sayenge of saynt Paule, Quisquis ederit panem hunc, aut biberit de poculo domini indigne, reus erit corporis et sanguinis domini. Probet igitur seipsum homo, et sic de pane illo edat, et de poculo illo bibat. Nā qui edit aut bibit indignè, iudicium sibi ipsi māducat et bibit, non diiudicans corpus domini. That is to saye, Who so euer eateth this bodye of Chyste vnworthylly, or drynketh of this bloudde of Chyste vnworthylly, shall be gyltly of the very bodye and bloudde of Chyste. Wherfore let euery man fyrste proue hym selfe: and so let hym eate of this breade, & drynke of this drynk. For who so euer eateth it or drynketh it vnworthylly, he eateth & drynketh it to his owne dampnation: bycause he puttethe noo dyfference betwene

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betwene the very bode of Chyiste and other kyndes of meate.

IVS T I F I C A T I O N .



IFTELY AS TOVCHING the order and cause of our iustification, we wyll that all byshoppes and pzeachours shal instructe and teache our people committed by vs to their spirituall charge, that this worde Justification, sygnifieth remission of our sinnes, and our acceptation and reconciliation into the grace & fauour of god. That is to say, our perfecte renouation in Chyiste.

ITEM that synners attayne this Justification by contrition, and faythe ioyned with chary-
tye, after such sorte and maner, as we befoze mentioned and declared. Not as though our contri-
tion or faythe, or any workes procedynge thereof, can worthily meryte or deserue to attayne the sayd iustification. For the onely mercye and grace of the father, promysed frely vnto vs for his sonnes sake Jesu Chyiste, and the merytes of his bloude and passion, be the onely sufficient and worthy causes therof. And yet that not withstandynge, to the attaynyng of the same Justification god requi-
reth to be in vs, not onely inwarde contrition, per-
fite fayth and charitie, certayne hope and confy-
dence, with all other spirituall graces and moti-
ons, whiche as we sayde befoze, muste necessarily
con-

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cōcurre in remysſion of our ſynnes, that is to ſay, our iuſtification: but alſo he requireth and com-
mandeth vs, that after we be iuſtified, we muſt al-
ſo haue good workes of charitie and obedience to-
wardes god, in the obſeruing and fulfylling out-
wardly of his lawes and commaundementes. For
al though the acceptation to euerlaſtyng lyfe be con-
ioyned with iuſtification, yet our good workes be
neceſſarely required, to the atteynnyng of euerla-
ſtyng lyfe. And we beinge iuſtified be neceſſarily
bounde, and it is our neceſſarye duetie, to do good
workes, accordynge to the ſaying of ſainct Paule,
Rom. 8. Debitores ſumus non carni, ut ſecundum car-
nem uiuamus: nam ſi ſecundū carnē uixerimus,
moriemur. Sin autem ſpiritu facta corporis mor-
tificauerimus, uiuemus. Etenim quicūq; ſpiritu
dei ducuntur, hii ſunt filii dei. That is to ſaye,
we be bounde not to lyue accordynge to the fleſhe,
and to fleſhlye appetytes: for if we lyue ſoo, we
ſhall vndoubtedly be dampned. And contrarpe,
if we wyll mortifye the dedes of our fleſhe, and
lyue accordynge to the ſpyrite, we ſhall be ſaued.
For who ſoo euer be ledde by the ſpirite of god,
they be the chyldren of god. And Chyiſte ſaythe, Si
vis ad uitam ingredi, ſerua mandata, That is to
ſaye, If ye wyl com to heuen, kepe the commaun-
dementes. And ſayncte Paule ſpeakynge of euyl
Gal. 5. workes, ſayth, Qui talia agunt, regnum dei non
poſſide dunt, that is to ſay, who ſo euer commytte
ſynfull

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synful dedes, shal neuer come to heuen. Wherfoze we wyl that all byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyr spirituall charge, that god necessaryly requireth of vs to do good woꝝkes commaunded by hym, and that not onely outwarde and cyuile woꝝkes, but also the inwarde spirituelle motions and graces of the holy ghooſte, That is to ſaye, To drede and feare god, to loue god, to haue firme confidence and truſte in god, to inuocate and calle vppon god, to haue pacience in all aduerſities, to hate synne, and to haue certayne purpose and wil not to synne agayn, and ſuche other lyke motions and vertues. For Chriſt ſayth: Nifi abundauerit iuſtitia ueſtra pluſq̃ ſcribarum et phariſeorum, non intrabitis in regnum cælorum, That is to ſaye, we muſte not onely do outwarde cyuile good woꝝkes, but also we muſte haue theſe forſayde inwarde ſpirituall motions, conſentynge and agreeable to the lawe of god.

Mat. 5.

ARTICLES CONCERNYNGE THE laudable ceremonies vſed in the church, and fyrſte of Images.



TOUCHING IMAGES
trouth it is, that the ſame haue bene vſed in the olde teſtament, and alſo for the greate abuſes of theym ſometyme deſtroyed and put downe. And in the
newe

ARTICLES.

newe testament they haue benne also allowed, as good authoꝝ do declare. wherfoꝛe we wyl that all byshoppes and preachours, shall instructe and teache our people, commytted by vs to theyꝝ spiritual charge, howe they ought and may vse them. And fyꝛst that there may be attributed vnto them, that they be representers of vertue and good example. And that they also be by occasiō the kindlers and stirers of mens myndes, and make men ofte to remembre and lamente theyꝝ synnes and offences, especyallye the ymages of Chꝛyste and our ladye. And that therfore it is mete, that they shoulde stande in the churches, and noone otherwyle to be esteemed. And to thynntent the rude people shulde not from hensefoꝛthe take suche superstition, as in tyme paste it is thought that the same hath vsed to do, we wyl, that our byshoppes and preachours, diligently shal teache them, and accoꝛdyng to this doctrine refoꝛme theyꝝ abuses. Foꝛ elles there myght foꝛtune idolatrie to ensue, whiche god foꝛbydde. And as foꝛ sensynge of theym, and knelynge, and offerynge vnto theym, with o-ther lyke woꝛshyppinges, although the same hath entred by deuotion, and fallen to custome, yet the people ought to be diligentlꝛe taughte, that they in no wyle do it, noꝛ thynke it mete to be done to the same images, but only to be done to god and in his honour, all thoughe it be done befoꝛe the images, whether it be of Chꝛiste, of the crosse, of our lady, oꝛ of any other sayncte besyde.

Of

ARTICLES.
OF HONOURINGE OF
SAYNTES.



AS TOVCHYNG THE HO-
nouringe of sayntes, we wyl that
all byshops and preachers shall
instructe and teache our people,
committed by vs vnto their spiri-
tuall charges, that sayntis nowe
beynge with Chyste in heuen, be to be honoured
of chysten people in erthe, but not with that con-
fydence and honour, whiche are onely due vnto
god, trustynge to atteyne at theyr handes, that
which must be had only of god: but that they be
thus to be honoured, bicause they be knowen the
electe persons of Chyste, bycause they be passed
in godly lyfe out of this trasitozie world, bicause
they alredy do reigne in glozie with Chyste, and
most specially to laude and prayse Chyst in them
foz their excellent vertues, whiche he planted in
them, foz exāple of and by them to such as yet ar
in this worlde, to lyue in vertue and goodnesse.
And also not to feare to dye foz Chyste and his
cause, as some of them dyd: and fynally to take
them in that they maye, to be the aduuncers of
our prayers and demādes vnto Chyst. By these
wayes and suche lyke be sayntes to be honoured
and had in reuerence, and by none other.

D

Of

ARTICLES
OF PRAYINGE TO
SAYNTES.



AS TO VCHYNGE PRAY-
inge to sayntes we wyll that
all byshoppes and preachers
shall instructe and teche our
people, committed by vs vnto
their spirituall charge, that al-
be it grace remysyon of synne
and saluation, canne not be obteyned but of god
only by the mediation of our sauour Christ, whi-
che is onely sufficient mediatour for our synnes:
Yet it is very laudable to praye to sayntes in he-
uen euerlastyngly lyuing, whose charitie is euer
permanent, to be intercessours and to pray for vs
& with vs vnto almyghty god after this maner.

ALL HOLY ANGELS and saync-
tes in heuen, praye for vs and with vs vnto the
father, that for his dere son Iesu Christis sake,
we may haue grace of hym and remysion of our
synnes, with an erneste purpose (not wantynge
ghoostly strength) to obserue and kepe his holye
commaundementes, and neuer to declyne frome
the same ageine vnto our liues ende. And in this
maner we maye pray to our blessed lady, to saint
Iohn Babtiste, to all and euery of the apostels,
or any other saynt partycularly, as our deuotion
dothe serue vs, So that it be done without any
vayne supersticion, as to thynke that any saynt
is

ARTICLES.

is more mercyfull, or wyll here vs sooner than Christ, or that any saynt doth serue for one thing more than an other, or is patron of the same. And lyke wyse we muste kepe holy dayes vnto god in memory of hym & his sayntes, vpon suche days as the churche hath ordeyned theyr memories to be celebrate: except they be mittigated and moderated by thassent and commaundement of vs the supreme heed, to the ordinaries, & than the subiectes ought to obeie it.

OF RITES AND CEREMONIES.



AS CONCERNINGE THE rites and ceremonies of Christis churche, as to haue suche vestementes in doing goddis seruyce, as be and haue ben most part v- sed, As sprynkling of holy water to putte vs in remembraunce of our baptyisme, and the blode of Christ sprinkeled for our redemption vpon the Crosse. Gyuinge of holy breade, to put vs in remembrance of the sacramēt of the Altar, that al christen men be one body mystical of Christe, as the breade is made of many grai- ues and yet but one lofe, and to put vs in reme- brance of the recepyng of the holy sacrament & body of Christ, the which we ought to receiue in right charite, which in the beginning of Christis

D.ii. churche,

ARTICLES

church, men dyd moze often receyue, thā they vse now adays to do. Bearynge of candels on Candelmas day, in memorie of Christe the spirituall lyght, of whome Simeon dyd prophesye, as is redde in the churche that day. Gyuyng of ashes on Ashewenesday, to putte in remembrance euery christen man in the begynnynge of Lent and penaunce, that he is but ashes and yerthe, and therto shall retourne, whyche is ryght necessarye to be vttered from hensforth in our moder tonge alweys on the same daye. Bearynge of palmes on Palme sonday, in memozy of the receyuyng of Christ into Hierusalem a lytel before his deth, that we may haue the same desyre to receyue him into our hartes. Creppynge to the crosse and humblynge our selues to Christe on good Fryday before the Crosse, and there offryng vnto Christ before the same, and kysynge of it in memozy of our redemption by Christ made vpon the crosse. Setting vp the sepulture of Christ, whose body after his dethe was buried. The halowing of the Font, & other like exorcismes, & benedictions, by the mynisters of Christis churche, and all other lyke lawdable customes rytes and ceremonies be not to be contemned and cast awaye, but to be vsed and continued as thynges good and lawdable, to put vs in remembraunce of those spirituall thynges, that they do signify, not suffering them to be forgotten, or to be put in obliuion, but renewynge theym in our memozyes from tyme to tyme

ARTICLES

tyme. But none of these ceremonies haue power to reinytte synne, but onely to styze and lyfte vp our myndes vnto god, by whom only our synnes be forgyuen.

OF PURGATORYE.



FOR AS MOCHE AS DVE order of charitie requireth, and the booke of Machabees, and dyuers auncient doctours playnely shewen, that it is a very good & a charitable dede to pray for soules departid: And for asmoch also as such vsage hath continued in the church so many yeres euen from the begynnyng, we woll that all byshoppes and preachers shal instructe and teache our people, comytted by vs vnto theyr spirituall charge, that no man ought to be greued with the continuance of the same, and that it standethe with the verye due order of charitie, a christian man to praye for soules departed, and to comynette theym in our prayers to goddis mercy, and also to cause other to praye for theym in masses and exequies, and to gyue almesse to other to pray for theym, whereby they maye be relpyued and holpen of somme parte of theyr payne. But for as moche as the place where they be, the name therof, and kynde of paynes there also, be to vs vncertayn by scripture, Therfore this with all other thynges, we

D.iii.

remyt

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remytte to almyghty god, vnto whose mercye it
is mete and conuenient for vs to comende them,
trustynge that god acceptethe our prayours for
them, referrynge the reste holly to god, to whom
is knowen their estate and condicion. Wherfore
it is moche necessary, that suche abuses be clerely
put away, which vnder the name of Purgatory,
hath ben aduanced, as to make men beleue, that
through the byshoppe of Romes pardons, sow-
les myght clerely be delyuered out of purgatory
and all the peynes of it: or that masses sayde at
Scala celi, or other where, in any place, or befoze a-
ny image, myght lyke wyse delyuer theym frome
all theyr peyne, and sende them streyghte to he-
uen, and other lyke abuses.

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